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by sociology, as proposed by Comte, Ingram, and Harrison, is impossible. The absolute separation of the two sciences is also held to be impossible. Therefore, the only remaining position which is scientifically tenable is that the social reality is one, homogeneous, and indivisible, but that for the sake of convenience it is permissible to study the economic aspect of the social life as relatively distinct, though without separating it in any hard and fast way from the other aspects of the social life. Economics, thus, becomes a branch of sociology. This sociological view of economic phenomena, Dr. Maunier shows, is becoming more and more prevalent among the best economic writers of to-day, and was even implicit in much that was said by the classical school. It is, therefore, proposed to base economics directly upon sociological principles, and to do this, in the second part of his book, the author develops what he terms an economic sociology, tracing the connection of economics with social morphology, with law and ethics, with linguistics and esthetics, and with religion.

There are a number of criticisms which might be made of the book, although they do not affect, in the reviewer's opinion, its main argument. For example, the definition of social phenomena is much too narrow, excluding as it does entirely the biological phenomena of society and such phenomena as those of instinct and habit when unmodified by the social environment. Dr. Maunier would, if anything, have strengthened his argument by taking a broader view of "the social," making it include more of the purely biological and psychological elements which manifest themselves in society.

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*The Meaning of Social Science.* By ALBION W. SMALL. (Chicago: The University of Chicago Press. 1910. Pp. 309.)

Ten lectures originally delivered before a group of advanced students interested in different special divisions of the social sciences are submitted to a larger audience in this book. It is not a brief for sociology so much as for what Professor Small holds to be the sociological (synthetic) point of view. With the fervor of a prophet he calls upon historians, economists, psychologists and the rest to break down the artificial barriers between their respective bailiwicks and to join forces in a concerted attack upon the facts of human experience in the effort to wrest from these their

meaning and their laws. That is, a sociology is wanted; sociology means synthesis; synthesis means team-work. A tentative program of attack upon the facts of the revolutionary period in France is submitted as a sample of the kind of thing needed. The laws of social psychology and the criteria of "human values" are to be run to earth through coöperative research in history.

It is hard for one who believes that the social sciences have grown out of and are continually being reshaped by the practical problems of the present; and that progress even in historical research consists largely in putting new questions to the record of the past, to sympathize with so conscious and so mechanically organized an undertaking. And is it possible that the infinite variety of human experience is to be corralled, even if the workers in half a dozen special social sciences join forces to that end? May it not be true that the "barriers" between the special social sciences may prove to be not thin partitions, but *terrae incognitae* of indefinite richness? One may contrast with Professor Small's scheme for a synthesis factory the call to the investigation of some of these yet unexplored borderlands brilliantly sounded by Professor F. J. Turner in his presidential address at the latest meeting of the American Historical Association.

A. A. Y.

*Individualism.* By WARNER FITE. Four Lectures on the Significance of Consciousness for Social Relations. (New York: Longmans, Green and Company. 1911. Pp. xx, 301.)

To the bewildered modern who has a sharp interest in the welfare of his kind, but who is temperamentally unable to accept the conclusions of socialism, help is coming from diverse directions. The scientific management of industry seems to open up utopian possibilities of a reconstructed industrial order, and to obviate certain very practical difficulties that would obtain under any thoroughgoing socialistic régime. The theoretical difficulties which socialism presents are still the chief problems in the world of thinking people. Professor Fite's four lectures on "Individualism" discuss these problems with shrewd common sense, and philosophical insight. Their appearance in book form is a boon to the confirmed individualist, who is nevertheless not anti-social, limited in sympathy, selfish, short-sighted, nor otherwise evilly inclined.

The discussion of the problems involved in the opposition of